





ppressor

No doubt all the dicta which have already  
been <sup>now</sup> given to the government of "Communism"  
of the other - other "Caesar" - the ~~dictator~~  
to speak.



pprised

It is now my duty of giving a historical  
outline to modern education. Now look  
most of teaching principles which should  
bring about the French Revolution; but  
now they are now put to use. We  
know, when the Englishmen <sup>may</sup> be  
at the end of the century will powerfully  
influence the <sup>whole</sup> world.



P7pne 63

we must give the whole on Psychology in the Soc. but  
as being more likely to exhibit the authoritative  
position.



Papers of  
Walter B. Rotsen

is not more apparent than next, or  
less so but mind & matter, when we  
are told the "psychological aspect of feeling",  
when we are told there is no middle region.

Now we go on more philosophical.  
Psychologists have advanced on replacing a  
spurious concept of mind, the theory which  
has gathered <sup>nowhere</sup> strength to educationalists  
is the out of date theory of the development of  
faculties which itself rests <sup>nowhere</sup> on thought  
as no man now affirms it. In  
this is also sole justification for the  
scanty curriculum we provide, for the educational  
processes of our teacher, for the educational  
action. And we assert that "it does not  
matter what a child learns, but only  
how he learns it," and so we teach so  
much.  
Vast deal & children learn anything  
little, & all the time we think we are  
"developing" this or the other faculty,  
judgment, imagination, & what not.  
There is a real ~~development~~ <sup>future before</sup> ~~development~~ <sup>now</sup>

Proprietary

which  
Nature did shall perceive that knowledge  
is the sole concern of education, & that  
knowledge is the necessary day  
good, & necessary of the mind.

~~This is the point that I am anxious to draw,  
we do not stand alone & cannot in silence  
not the appeal of education is, in the first  
place, to the mind. The Head Master of  
one of our chief Public Schools said to me,  
"You would be surprised at the amount  
of knowledge of Latin & Greek a boy has  
when he comes up from his preparatory school."  
This implies a direct appeal to the  
mind, the body is but the knowledge  
of the mind as well as partaking  
and is but on a more external scale.~~

~~But teachers who have not the practical  
of the Public Schools - being always looking out  
for the support of a certain theory, &  
know of my theory excepting but whilst I do very  
less (elsewhere) which other have no objection  
to the present mind being in education & the  
conditions under which the mind acquires~~



Plaenius 10

Mr. Adcock May 29 that in his  
most abd. is based on sound  
Farnham's axioms, in struggle for culture  
a. survival of the fittest, etc. life, out of  
which we get the matter that moves  
matter, but physical fitness &  
vocation training. These are very important  
but they are not the chief thing. A century  
ago when Russia was shamed in  
the Napoleonic war, her Queen dis-  
covered that not Napoleon, but ignorance  
was R. Comont's fatal error. Dr.  
under the guidance of Dr. Comont  
the first pathologists took the matter in  
hand. History, poetry, philosophy, hence  
the salvation of a ruined nation.  
Last class set the week for the  
development of personality, public op-  
erative; the qualities of which the  
is in need & which <sup>in</sup> ~~in~~ <sup>advantage</sup> individual  
happiness & success. The person  
when leaving made his school curriculum

which in me marks the beginning of the  
moral downfall.

We want an educator which shall supply  
in the first place the requirements of  
mind but that <sup>while</sup> not neglect the  
physical or vocational training, we  
must start with a working philosophy  
of education which shall embrace all that  
I think I have arrived at - such a  
theory, as my claim ~~theory~~ <sup>which</sup> I claim  
is supported by a quarter of a century of  
successful practice with several  
thousand children. There already  
~~set forth~~ <sup>is now to be seen at 1000</sup> ~~in several volumes~~  
published at intervals during the last  
fifteen years so I shall only venture  
to indicate here a few salient points  
which are points of difference from the  
generally accepted theory & practice.  
a. The children, not the teachers, are <sup>the</sup> responsive  
persons; they do the work by self-effort.



Letters pupils prosecute  
use of books. This is the next problem  
has ~~to~~ <sup>been</sup> been made more ~~of~~ <sup>of</sup> a bit ~~small~~ <sup>more</sup>  
properly ~~short~~ <sup>to</sup> ~~square~~ <sup>square</sup>  
to whom these books, many pages in  
many books, at a single reading or  
such a way that months later they  
can read freely & accurately <sup>on my part</sup> of what they  
have read?

1. There is no selection of subjects or of  
passages or episodes in the primary  
material. The best available book  
is chosen and read through <sup>perhaps</sup>  
in the course of two or three years.

2. Mr. Chaldecott's ~~that~~ many book  
on many subjects suitable as companion  
of Knight's "hawker" or almost antecedent  
of the scholars find that, in Bacon's  
phrases, Studies are for delight, this del.  
being not an ~~act~~ <sup>act</sup> lesson or a <sup>act</sup> ~~process~~  
of the teacher, but <sup>done</sup> ~~done~~ in their <sup>done</sup> ~~done~~  
hawker books. <sup>done</sup> ~~done~~ <sup>done</sup> ~~done~~  
3. The books used are ~~all~~ <sup>done</sup> ~~done~~  
class literary characters.





11. Principles (what principles) 16  
P13pne453

There are no isolated cases of the  
world in which our work is unequal  
to its ~~to~~ <sup>the</sup> economy. We realize that  
unpaid work carried on successfully  
in several hundred school rooms, how  
other, many others to be had  
in principles, which are recognized  
or not known; I believe the recognizers of  
the principles should put <sup>them</sup> ~~them~~ clearly  
on an intelligent footing; then  
supply our people with well established  
resources, as should <sup>each</sup> ~~the~~ <sup>their</sup> ~~the~~  
stability, not in living, <sup>and</sup> ~~and~~ <sup>and</sup> ~~the~~ <sup>and</sup> ~~the~~  
mechanical skill, May I add one  
or two more arguments in support  
of my plea:-

The appeal of these principles + this method  
to not <sup>the</sup> ~~the~~ <sup>class</sup> ~~class~~ skill only, but to  
the average & even to the backward child.  
This other of methods is not used

p19pneus3

for that I experience must remain  
unshered."

Rowing

intellectual work is carried on  
in the same & in less time than  
is occupied in physical activities.  
+ body efforts in the same direction.  
There is no running, jumping, ~~etc.~~  
no climbing or "fiddling" up of subjects, hence  
there is much less time for recreation and  
& for individual interests & hobbies.

All intellectual work is done in  
the hours of morning school, ~~the~~ <sup>and</sup> afternoons or free & free natural  
drawing, hand crafts, etc.  
With these limitations, we produce  
a surprising amount of excellent work  
of every discipline <sup>or</sup> ~~and~~ tested by formal  
written examinations.

It is not that we (i.e. the co-operators)  
are labor with one in what we believe  
to be a great cause, including ~~present~~  
hundreds of teachers & parents, in persons  
of peculiar genius & insight, it is  
that the Policy remains to find the way  
I have chosen to do it ~~but~~ <sup>but</sup> ~~but~~



Let me tell as far as I can, as at present I can  
Step by step, how I arrived at a full & unfeigned  
knowledge of an entire & living human being.

Family of ~~see~~ <sup>and</sup> a great deal of a family of  
Anglo-Indian children who had come home  
to their grand father's house & were brought  
up by an aunt who was my grandmother.  
The children were about 12 & they were  
persons of generous impulses & sound  
judgment, of great intellect & a lot  
of imagination & sometimes insight. Their  
last two points were illustrated  
illustrated one day by a little member  
of seven who came home from her walk  
silent & sad; soon letting alone, &  
soon with openings brought out at last  
between sobs, "A poor man - no home,  
no <sup>big</sup> bed to lie <sup>in</sup> ~~in~~ <sup>to</sup> ~~up~~". - Then  
little tender heart <sup>child</sup> was relieved at last by  
a flood of tears. Such moments are  
common enough in families, but they  
were now two. I was reading a good  
deal of philosophy at the time & I began  
to see under the guidance of the children



p24pnew53.2v

attempt  
to take the measure of a party  
with the suspicion that children were  
perhaps ms. Then we were older  
except as regards <sup>me,</sup> their <sup>ms.</sup> I then  
ignorance.

from. One Sunday I did discover, in the  
minds of the little Anglo-Indians; myself  
noted that they could not understand  
English grammar; I mentioned that  
they could & wrote a little grammar (it  
waiting to be prepared for publication!) to the  
two of seven and eight; but in respect  
I was allowed to give the lesson, myself,  
with all the lucidity & precision I could  
command; in sum; the 'Gnomes  
Came' baffled the little people; their  
minds rejected the abstract conception  
just as children reject the notion of  
an <sup>unhappier</sup> ~~abstract~~ abstract subject. But  
I was beginning to make discoveries; the  
secret being that the mind of a child  
takes ~~well~~ <sup>well</sup> anything & ~~well~~ <sup>well</sup> well.  
~~children~~ a regard.

From this it ~~was~~ <sup>was</sup> difficult to pass  
to the idea that in taking an object





perfection, for power, ambition & for  
pride, vanity. It seemed to me that no  
teacher had more conscientiously elaborated  
a system which should secure the discipline  
of the schools & the expression of the scholars  
by means of methods, prijers &c the ele-  
~~ment~~ <sup>object</sup> should elements not knowledge - but  
which is itself, the spirit sufficient & sufficient  
to education.

Then arose the question, how people get on  
very well with ~~very~~ with knowledge? Is  
it really necessary after all? My mother -  
friend supplied the answer: Her mother  
curiously, <sup>however</sup> - but the wide world has never  
was barely enough to satisfy a child  
who had not been made sympathetic, whether  
~~by forcible judgements or suppression~~, what  
then, is knowledge? was the next question  
that occurred; a question which in intellectual  
labour of all the rest settled, but perhaps  
this is enough to go on with; that only  
becomes knowledge to a person which he has  
assimilated, which his mind has set up.

As a parent I feel it is the  
utmost wisdom & knowledge for a parent to  
believe about his child what his  
conscience tells him (i.e.) of a child's  
knowledge may not be especially  
reliable, but he has a right to  
necessity for as much as is  
knowledge as he is able to receive, and  
is the curriculum should only depend upon the  
the limitations & ~~concern~~ <sup>concern</sup> goes with the  
length of time he is able to attend  
must leave school.

We have all left behind the fundamental  
and intellect is a class prerogative, the  
intelligence is a matter of inheritance  
& environment, & other factors  
doubt ~~does~~ <sup>mean</sup> <sup>make</sup> something but every one has  
a very marked inheritance, environment  
make for satisfaction or dissatisfaction,  
but education of the spirit is not to be  
left in by the self or effected by the hand  
which appears to be the highest thing.

p29mu53

As this is how  
the boys become educated. I 25  
never was in a school to find  
a communication with any other part  
in touch in the first month of autumn  
though  
~~will be ready of December 7th~~  
will be required to acknowledge that  
books are not predominant - but ~~books~~  
No mind of man who has kept us great  
in this position or other work ~~is~~ <sup>3</sup> ~~the~~  
~~years~~ is the only method of education  
that children should read <sup>worthy</sup> books,  
numbers of ~~worthy~~ books, should  
put in touch with the mind that is  
mised to walk.

It will be said on the one hand that  
many schools have their own libraries  
in collaboration or the use of cooperative library  
& that the children do read; & on the  
other, that the literary language of  
most set books <sup>offers</sup> an insurmountable  
barrier. At working men's children,  
in the first place we all know that  
desultory reading is of slight incidental  
profitable but is not education whose  
concern is to make men. That is, the mind

of the literary reader only ~~can~~ rarely makes the act of appropriation which is necessary before the matter we need becomes personal knowledge. We must read <sup>in order</sup> to know or we don't know by reading of any <sup>surpassing</sup> the question of literary form, which <sup>is</sup> ~~comes~~ with it, unless we <sup>try to</sup> ~~try to~~ <sup>try to</sup> ~~try to~~ bring it up to perceive. The literary form is native to us all until we are educated out of it. A delightful illustration reached me <sup>lately</sup> in ~~the~~ <sup>the</sup> story in "A Chap" of classical tales, folk-tales, historical narratives, records of observations or natural history, all told at length with no surprise, directions given & place proper to literature. The first chapter [of which work I am speaking, belongs to school in a mining village; being but their master & derived from books, read consecutively all through, book of a certain caliber, not easily deleted nor explained nor illustrated not handled in any way, & the first joy of both teacher & students in education in this sort was a rare one.

Р3тпнен53



up a school-costs less. The fundamental  
thought is that children are persons, can think,  
moved by ~~desire~~ to some sprit of  
conduct as the ~~rest~~ of their elders,  
and these are  
the basis of knowledge, knowledge being  
body natural or man-made.

Having, people, the ~~rest~~ thoughts of  
other people, roughly, no humanities, or proper  
for ~~us all~~ <sup>us all</sup> in the field of  
natural science of knowledge. So, too, in  
science, for we all look on the world <sup>as</sup> ~~as~~  
for we all <sup>see</sup> ~~see~~ <sup>excite</sup> beauty, and we <sup>see</sup>  
to know how to <sup>excite</sup> ~~disseminate~~ <sup>excite</sup> ~~the~~  
on we all <sup>see</sup> ~~see~~ <sup>excite</sup> to living about the centre  
of life; & therefore, you like our men  
at the front, & at "Want God."

In the matter of thought the simplest  
demands of children is for a well-<sup>10</sup>  
rounded curriculum; it is required that  
children that they should have some kind  
of the rich many of interests, proper to them  
as human beings for no education or  
of the limitations may be made in their  
work.

I venture to think that we  
discovered a working <sup>so</sup> answer to  
these two commandments.

P. 35 p. 1153

Receiving the range of knowledge & to which  
a person  
children are entitled the question arises  
shall they be induced to take it. Not knowledge  
that a child of the people can  
in the first time they are at school,  
to say "I have learned it" and boasted, for there  
is only one way of learning, the intelligent  
persons who are at all well on many subjects  
~~and~~ & it is expert in one, learn in the  
one way, but if they read to know, then I  
suppose how found out it is, but this method  
is available for every child, whether in a  
factory and despatching him school rooms,  
or in the large classes of the elementary school.

Children no more come into the world  
without provision for dealing with knowledge  
than they come without provision for the tools  
~~or~~ for dealing with good. They bring  
with them, not only the intellectual  
appetite, the desire of knowledge, but also  
an enormous, unlimited power of attention  
to which the power of retention & memory  
seems to be attached as one digestive  
process is succeeded another until the  
final assimilation. Then, it will be said



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Inner bent of branch.  
Brown on surface.





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I will not try to explain (or understand,) this power to mankind; it has its subtleties in education, we don't, but it cannot not be part in all of the future great which is attained.

Long ago, I was <sup>again quoted by</sup> asked by a philosopher, <sup>his sentence from</sup> any old friend: "The mind can know nothing save what it can produce in the form of the answer to a question put by the mind itself." I have failed to trace the name & its author, but a sense of its importance has been growing on me. During the last forty years, I negative questioning from without; (this does not of course, affect the Socratic use of questioning <sup>and</sup> for the purposes of moral conviction); but it is necessary to intellect & certainly, to the art of knowing. Now, it seems a conversation is an incident <sup>of</sup> "knowing" over it in one's own <sup>that</sup> words, is for the mind to put itself through the process of self-questioning, & this is what happens in the creation of a paragraph, & it need

consecutive incident or statement  
because the mind arrives as a result of the self-questioning  
of the mind. For this reason it is impossible  
that only one reading should be allowed;  
any efforts to memorize ~~will~~ <sup>what</sup> & <sup>not</sup> ~~what~~ gets  
attention, the proper activity of the  
mind. P Our more advanced psychologists  
come to our support; they, too, predict,  
"instead of a concrete & faculties, a single  
subjective activity, attention; again  
is 'one common factor in all psychical  
activity, that is attention'".

My personal addition is, that attention  
is improving, prompt & steady when matter  
is presented suitable to a child's intellectual  
requirements, & the presentation is made  
w/ the consciousness, directions & sim-  
ply, proper to literature.  
There is a further condition; the intellect  
requires a mind ~~for~~ implies, we all  
in our minds not achieve better if there  
be an implied "must" in the background;

We again quote from the article on Psychology  
in the Encyc. Brit.



p43 pl. 453

not engaged in getting out of the enclosure.  
Specimens not as being made for Press.

needs  
he wants food.

He is furnished with desire for knowledge  
(Curiosity).

With the power to apprehend knowledge, naturally  
with powers of mind to deal with knowledge,  
without any aid from without <sup>such as</sup> magnification,  
reflection, judgment;

but is not interested in all knowledge but  
he needs as a human being <sup>complete</sup>  
with power to retain & ~~reproduce~~ such  
knowledge;

and to assimilate all that is <sup>necessary</sup>  
~~useful~~ <sup>for his growth</sup>.

A proper knowledge of & communication  
to him in literary form;

and reproduces <sup>and</sup> knowledge (branches)  
by his own personality, <sup>that he has acquired</sup>  
the natural provision for the ~~reproduction~~  
assimilation of knowledge is adequate  
& no stimulus is <sup>required</sup> ~~necessary~~;

but some moral control is necessary to  
secure the aid of attention;  
of this receive this on in the veritable

that he will be required to record what he has read.

Children have a right to the best in poems, novels, news, lesson books, should be, as far as possible, our best books.

They <sup>are</sup> weary of talk & questions from now, so they should <sup>almost</sup> be let us. Their books go themselves; they will ask for such help as they wish for.

They <sup>require</sup> need a <sup>wide</sup> <sup>wide</sup> variety -  
The humanities, science, art.  
Therefore they <sup>can</sup> <sup>not</sup> <sup>need</sup> a wide curriculum,  
with a definite amt of reading set  
for each short period of study.

The teacher app'ts director, sympathizer  
In this, a vivifying word here & there,  
help in the making of experiments &c  
as well as the usual teaching in language,  
experimental science & mathematics.

Surrounded in this way, "Students  
for adoption" & the consciousness of  
duty propels & <sup>is</sup> <sup>the</sup> <sup>driving</sup> <sup>force</sup> of the teacher  
children.

The reader will say with truth I know all this began & has always acted more or less on these principles; & I can only point to the valuable results we have obtained through adopting not 'more or less' but strictly & <sup>in practice</sup> the principles I have ~~had~~ <sup>had</sup> shown indicated, I suppose the difficulties of a <sup>rather</sup> sort that Sister had to contend with, every infirm knew that his instrument & appurtenances should be kept clean, but the saving of millions of lives has resulted from the adoption of the great Lister's antiseptic treatment. But is, brought to substitution of exact principles scrupulously applied for <sup>rather</sup> the casual "more or less" <sup>infested</sup> ~~casual~~ of earlier days.

Better the way I have sketched out is the right & the only way now known. The former still more widely than is the known, of cases in which

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It has been suggested, but assuredly education is slack + uncertain. & the lack of sound principles exactly applied.

No moment has ever made us more placed on youth in civilization, how keenly proud of our progress of the things which the war has brought us, perhaps, now is greater than that caused by the utter break-down of the civilization ~~which~~ we have ~~left~~ <sup>left</sup> to be synonymous with education. We know better now, & are thrown back on our healthy human instincts or ~~soul~~ <sup>the</sup> divine sensations.

Now remains the great cause of Education v. Civilization, with the result let us hope, that the latter will prove in her proper spheres of service in the amelioration of life & will not withdraw on the higher ground of inspiration & direction. Both Civilization & Education are the servants of Religion, but each in its place. The one may not thrust herself into the office of the other. It is a gain, always

Now we are within sight of a means of giving  
to the working classes that stability of mind  
& magnanimity which are the proper outcome  
of a liberal education.